CHRISTIAN WORK IN PAPUA

The Rev. W. G. BACHE

Miss LOIS USMAR

The Rev. A. L. SCARLET

NEW ZEALAND PRESBYTERIAN BIBLE CLASS MOVEMENT

Note for Leaders

The following three studies on the work in Papua have been published for use by Bible Classes in Missions Month, though, of course they can be used at any convenient time. For seniors the three studies can be dealt with as they stand. It will be found that the first study, which gives very good material on the background, historical and geographical, and on the different stations where Christian work is carried on, will not be found so suitable for use as a study with Juniors. It is suggested that leaders of Junior classes use the first study for their own information and preparation and concentrate on studies 2 and 3 with the class. These two studies are more suitable for use with Juniors.

It will be found that there are two sets of questions at the end of each study. Set A in each case is more difficult and more suitable for Seniors and set B in each case is for Juniors. This does not mean that, according to the discretion of the leader, questions from sets A may not be used with Juniors.

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PUBLISHED BY

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OVERSEAS STAFF FROM BRITAIN, AUSTRALIA AND NEW ZEALAND
PAPUA

District	Name	Designation	From	First Appointed
Daru	Rev. H. G. Price	Dist. Minister	U.K.	1952
Delta	Rev. J. B. Gribb	Dist. Minister	Aust.	1955
	Mr J. Nichol	Educational	U.K.	Dec., 1963
Veiru	Rev. E. L. Gray	Principal	Aust.	1956
Kapuna	Dr. P. Calvert	Doctor	N.Z. LMS	1954
	Sister C. Danley	Sister	Aust.	Nov., 1963
Orokolo	Rev. S. H. Dewdney	Dist. Minister	U.K.	1934
	Sister J. Phillips	Sister	U.K.	1950
	Sister L. Holden	Sister	U.K.	1957
	Sister R. Naismith	Sister	Aust.	1962
	Miss R. Young	Educational	Aust.	1963
Koaru	Mr S. Yates	Educational	U.K.	1948
	Miss I. Hathaway	Educational	U.K.	Dec., 1962
	Sister I. Fisher	Sister	Aust.	1963
Moru	Rev. H. A. Brown	Dist. Minister	U.K.	1938
	Miss M. Cole	Educational	Aust.	1963
Delena	Rev. J. A. McChesney-Clark	Dist. Minister	U.K.	1940
Port	Rev. F. H. Butler	Dist. Minister	Aust.	1956
Moresby	Rev. D. E. Ure	Sec. Treasurer	Aust.	1930
	Miss M. Jonker	Youth Worker	Aust. Pres.	Nov., 1961
Gemo	Sister M. Kennedy	Sister	U.K.	Nov., 1960
	Miss J. Beighton	Secretary	Aust.	1952
	Sister C. Nicholls	Sister	N.Z. Pres.	1963
Koke	Rev. W. G. Bache	Dist. Minister	Aust.	1952
	Miss M. Greenhill	Educational	Aust.	Jan., 1964
Saroa	Rev. A. L. Scarlet	Dist. Minister	N.Z. Pres.	1962
Ruatoka	Mr R. Beevers	Principal	U.K.	1956
	Miss J. Chapple	Educational	Aust.	1963
Hula	Rev. M. Nixon	Dist. Minister	U.K.	1931
	Miss L. M. Usmar	Educational	N.Z. Pres.	July, 1962
Gavuone				
Mailu	Rev. D. Cullingford	Dist. Minister	U.K.	1960
	Sister A. D. Martin	Sister	U.K.	1948
	Miss J. Murray	Educational	N.Z. Pres.	1963
Fife Bay	Rev. R. Perry	Principal	Aust.	1939
	Rev. G. Ward		U.K.	Nov., 1962

Foreword

BEGINNINGS:

For us, beginnings in Papua go back to the General Assembly, Hamilton, 1958. There, a member expressed the conviction that soon many young people would be offering for missionary service overseas, for which the Church should prepare. He suggested that Assembly instruct the Overseas Missions Committee to seek more openings and to consider new fields. This Assembly did.

Before anything could be done, the Convenor of the Committee received a letter from Dr. Peter Calvert, a member of our Church, serving with the London Missionary Society as a medical missionary in Papua. The letter outlined a few of the many needs and opportunities there. Although the L.M.S. was doing all it could to meet the situation its available resources were not sufficient. "Could our Church help"?

Could it be that while the Holy Spirit was preparing the way in the Assembly in Hamilton, He was also prompting a Doctor, in a jungle hospital in the swampland of Papua to raise the Macedonian cry, "Come over and help us"? Later the L.M.S. invited our Church to join it in Papua.

The Committee took the request seriously, investigated further, and in 1959 sought and was granted Assembly authority to send two missionaries. It seemed, however, that sufficient funds would not be available to send them immediately. But within a few months, although no appeal was made, £1000 was subscribed especially to get the Papuan work under way. Next year the Assembly gave the green light. The first Missionaries, the Rev. A. L. Scarlet, B.C. Own Missionary, and Miss L. M. Usmar arrived in Port Moresby in July, 1962.

CONTINUING

The London Missionary Society has worked in Papua for 90 years. Its record is a most fascinating one of courage and devotion. In recent years plans were made to change from mission control to indigenous Church — from a situation in which the missionary society was in control to one in which the final responsibility rested upon the courts of the Church of the country. Thus, in November, 1962 a service was held in Port Moresby at which the L.M.S. passed over all authority to the "Papua Ekalesia", the Church of Papua.

Our work is integrated in the life of the Papua Ekalesia — as is that of the L.M.S. We do not have a separate area nor are we trying to set up a "Presbyterian Church of Papua". The Church is there — Papua Ekalesia — and all our efforts are to support and strengthen it to carry out the responsibilities God has laid upon it.

There is the fullest co-operation between the Ekalesia, the L.M.S., and

our Church. We are partners in a great enterprise. If, for instance, the Ekalesia wants to undertake a particular task and it feels we may be able to assist, it invites us to share in it. When we have missionaries available for that field, we offer them to the Ekalesia, and it appoints them to the particular task in which they will serve. So we have a district minister at Saroa, a teacher at Hula 35 miles away, another teacher at Iruna a further 50 miles along the coast. This is one of the exciting things happening in Papua—the Church there gladly accept what help we can offer, and uses it wherever it considers it will be most useful. Thus missionaries of the L.M.S. and of our Church work together as servants of the Papua Ekalesia.

In the studies to follow you will be making a voyage of discovery to a most enchanting land and among fascinating people. I hope you will sense both the urgency of God's call to our Church to serve them and the privilege He offers us all as we share in that work.

D. E. DUNCAN.

Assistant Secretary
Overseas Missions Committee

STUDY No. I

A History and Background of the Work of the Church called the Papua Ekalesia

INTRODUCTION

This is a study of Papua—Australian Territory which comprises the South-eastern portion of the main island of New Guinea, which lies just north of Australia, and several island groups lying east of the Main Island. We will learn a little about the history and geography of the land of Papua but most of our study will be about the largest church in Papua—the Papua Ekalesia (from the Greek word Ecclesia). We shall see how this church has grown out of the work of the Holy Spirit moving through missionaries of the London Missionary Society.

HISTORY

Spain was the first country to make any claim to possession of New Guinea. In 1545 Ortiz de Retez sailed along the north coast of the island in the "San Juan". In the name of the King of Spain he took possession of the mainland now known as West Irian (formerly Dutch New Guinea) and he is credited with giving the name New Guinea to the land because he said the natives seemed to resemble those on the African Guinea coast.

Torres was the next important visitor to the land. He left Callao in 1605 and discovered the Louisiade group of islands off the eastern end of the Territory of Papua. He then charted Milne Bay (of World War II fame) and sailed along the Southern coast passing through what is now known as Torres Strait to Manila. A few years ago a local geologist, following the journal of Torres, retraced his journey to commemorate the 350th Anniversary of his journey.

The famous English buccaneer and explorer, William Dampier, was sent out by King William III in 1700 on a voyage of discovery. He sailed around the island of New Britain. In 1770 Captain Cook landed in West New Guinea (West Irian) but did not stay very long as a result of the hostile reception he received.

The first recorded attempt at settlement was made by the British East India Company at Restoration Bay in 1793. Formal possession of part of the island was made in the name of the Crown, but the British Government did not recognise the annexation, and for a long time after was reluctant to establish any claim at all over the country.

British sailors continued to explore and map the island. Captain Blackwood in the "Fly" charted the Gulf of Papua in 1842. In 1873 Captain Moresby in the HMS Basilik discovered the wonderful harbour of Port Moresby and charted the true shape of the eastern end of New Guinea.

Although the protectorate was not to be established for another ten years the first traders and missionaries now began to arrive in the Territory, later to be known as Papua. In 1874 Dr and Mrs Lawes of the London Missionary Society took up their residence in Port Moresby and

they were followed by a naturalist called Goldie, who started a store and began trading with the Motu people in and around Port Moresby. The Rev James Chalmers arrived in 1877.

In 1883 the Premier of Queensland sent the Police Magistrate from Thursday Island to take possession of New Guinea in the name of Queen Victoria. He hoisted the Union Jack on the L.M.S. mission station in Port Moresby on April 3rd to the strains of the National Anthem sung in English by the mission children trained by Dr Lawes. However, the British Government would not agree to ratify the Magistrate's act. This resulted in a large proportion of the island coming under the control of other powers.

The British Government finally agreed to take action in the area and commissioned Commodore Erskine to declare the Protectorate. Erskine left Sydney on October 22nd, 1884, in HMS Nelson with other ships of the squadron. On one of the ships was the Deputy, Commodore Romilly, who arrived in Port Moresby a few days earlier than the others and misinterpreting a despatch from the Crown, prematurely drew up a Proclamation and raised the Union Jack. When Commodore Erskine landed he decided to ignore Romilly's action and to proceed as if nothing had happened. So once again the chiefs were called to the mission station and, for the third time, they saw the Union Jack raised on the 6th November, 1884. Commodore Erskine spoke to the people from the verandah of the L.M.S. house occupied by Dr Lawes and family.

When the Commonwealth of Australia was formed in 1901 it was agreed that the Territory of Papua, as it was now called, should be administered from Australia. In 1907 Mr Murray (later Sir Hubert) was appointed, first as Acting Administrator, then as Lieutenant Governor. His control of Papua continued for 33 years until his death in 1940. His wisdom and leadership made the Territory of Papua a model of enlightened Colonial Administration of which the Australian Government can be justly proud.

War with Japan in 1942 brought with it a dramatic change in the life of the Territory of Papua and the Mandated Territory of New Guinea. Civil Government ended and a Military Administration took control of what became a very great battlefield.

War brought the end of the slow controlled progress in the Territory and Papua and its development became a matter of world interest and United Nations discussion.

Following the war the Australian Government invested more and more money and men in the territory to improve education, medical services, agriculture and political consciousness. Local Government Councils were established in many areas to give the Papuan people control over local development programmes. With responsibility came even more rapid growth in political consciousness. At the time of writing (early 1964) arrangements have been completed for the first Territory-wide elections from a Common Roll for a House of Assembly which will have a majority of native members, and a minority of Europeans.

Clamours for Independence have come from outside the Territory and not from within. Thinking Papuans and New Guineans know that for many years they will be economically dependent, and they are asking for a controlled Independence while maintaining very close ties with the Australian mainland.

GEOGRAPHY

A missionary once said that Papua was the last place God made and He was in a hurry and so put all the things He had left over into Papua; mountains, rivers, swamps, jungles, crocodiles, insects, and many other things that make life difficult and travel more so.

Down the centre of the island of New Guinea are a mass of mountain ranges rising to as high as 12,000 feet. These ranges divide the Territory of Papua from the Trust Territory of New Guinea. Roughly speaking the Territory is 950 miles long from east to west and 350 miles wide at its widest point from north to south. Great rivers have their sources in the mountains and flow at first swiftly towards the coast but in many cases end up as meandering tidal rivers threading the mud swamps. In the West the so-called Delta country is more than 100 miles wide and 75 miles from the coast inland, consisting nowhere of land more than a few feet above high water mark. At low water it is nothing more than oozing mud and nipa palms.

Rainfall is high, as much as 150-200 inches a year in the West and East, and as low as 40 inches in the Central Port Moresby area. The seasons are twofold—South-east and North-west monsoons.

The population of Papua is approximately 500,000 compared with 1,500,000 in the Trust Territory of New Guinea. Today there are growing up rapidly large urban populations centred around the larger towns. For example, Port Moresby has grown from 27,000 to 34,000 between 1961 and 1963. This brings with it, of course, many social problems.

THE SPREAD OF THE MISSION

"Where there are men, missionaries must go." These were the words of Tepeso, an L.M.S. teacher from the South Seas who was warned of the perils and the unhealthy climate of the land of Papua. There were men who had not heard the gospel. This was the challenge Papua offered to missionaries, white and brown — a land of mystery, of perils; a land savage and unknown, but men lived there. Warring men, frightened men, men who feared evil spirits, men who feared their neighbours, men speaking many different languages, yet they were men needing the Gospel.

The London Missionary Society was founded in 1795 with a Fundamental Principle stating that it was to take the Gospel of Jesus Christ in all its fulness and richness, rather than any "isms", to the heathen and to allow the Spirit, working through the people hearing the Gospel, to form a Church organisation according to their own conscience. This Society was used mightily by God in the South West Pacific. The L.M.S. was therefore in a unique position to be able to supply experienced missionaries and native evangelists from the Pacific to meet the particular needs of Papua. Because of the pioneering work done by the L.M.S. in the South Seas it was able to call for volunteers from the Loyalty, Cook, Niue, Samoan, Ellice and Tokelau groups of islands. These men and women who were young in the Faith had the honour of being, along with Dr Lawes and James Chalmers, the first missionaries to settle in Papua. Today, in one of the Theological Colleges in Papua there is a Memorial Window with the names of 87 South Sea Island people who gave their lives in the service of Jesus Christ in Papua between 1871 and 1899. Since that date as many more have made the great sacrifice.

In September 1872 the Headquarters of the New Guinea Mission of the L.M.S. was established at the extreme north of Cape North Peninsula in Australia. From here native evangelists spread through the Torres Straits as far as Saibai Island which is only three miles from the coast of Papua.

The first settlement in the Central Districts of Papua was made by South Sea missionaries in 1872 at Manumanu, about 30 miles west of Port Moresby, by six couples. However, the site proved very unhealthy and within a year three of them had died. In 1873 Ruatoka, from Raratonga, was placed in Port Moresby, and so became the first foreigner to settle there. "For years Ruatoka, by courage, courtesy and all round ability, won the esteem and confidence of natives and Europeans alike. The story of his rescue of a sick miner whom he carried on his shoulders over the hills through the midnight hours, is typical of the acts of those South Sea pioneers."

On November 21st, 1874, Dr W. G. Lawes landed at Port Moresby. He was followed in 1877 by James Chalmers. Both these men had had experience in the Pacific and in Papua their work became complementary. Dr Lawes immediately began learning the Moto language, translating the Scriptures and, what is more important, training Papuan men to preach the Gospel to their own people. In one of Dr Lawes' reports he tells of how the Sunday before the Annexation of the Territory there was a moving Service of Dedication in the Church on the hill where several students were set aside and dedicated as Evangelists. He remarks that this Service was far more significant than the Annexation, which was to take place a week later. James Chalmers, on the other hand, was a restless soul, a pioneer, who spent his life moving from village to village establishing contacts and friendly relations with the people, then moving on, leaving a South Sea couple to build on his contacts. He ranged the whole length of the Territory from Samarai in the East to Daru in the West and up into the ranges behind Port Moresby, until he was finally killed at Dopima Village in the mouth of the Delta in 1901. It was agreed by all, even the most sceptical, that "The first and most important service that the missionaries rendered to the cause of British expansion in Papua was that of peacemaking."

Gradually the European and South Sea staff was expanded until by the turn of the century there were 12 stations established on the coast, each in a different language area. Each station was under the care of a European missionary and his wife, assisted by South Sea colleagues and by a growing number of trained Papuans.

In the years that followed, the influence of the mission was expanded. The Gospels were translated into many of the languages of Papua, Papuans young and old were taught to read and to write, mainly with the purpose in mind that thay would be able to read for themselves the glorious Gospel of Jesus Christ in their own language.

Health services were established, usually by the wife of the mission-

ary. It is only in latter years that nurses and doctors became members of the staff.

THE GROWTH OF THE CHURCH

In post war years Papuan pastors and laymen learnt to take more and more responsibility for the life and witness of the church. With the need for more leaders, a second Theological College was opened until at present there are about 50 students in training. In addition a Teacher Training College was opened to train young men and women to be teachers in Church schools. At present there are about 30 students in training but accommodation has been increased at the new Ruatoka College to take 60 students.

At three of the church hospitals, facilities are available for training Christian nurses and at two for the training of medical orderlies. Thirty young men and women are in training. In this way it is hoped that in each large village or group of smaller villages the Church will be able to build up a team of trained, dedicated Papuan workers to minister to the whole needs of the people—spiritual, medical, educational. The latest statistics show that there are 22,000 church members, 1,500 seekers (people who are training to be church members), 13,000 Sunday School children, and 14,000 children attending church schools. There are about 200 trained pastors and 130 untrained lay pastors, 50 trained teachers and 16 medical workers serving the church.

With the growth of responsibility, in 1949 Papuan representatives from each of the 12 districts met together in what was called the Papua Church Assembly. This was formed to advise the missionaries and the Mission Board in future Policy and at the same time the Papuan Church itself became responsible for the salaries and allowances of the Papuan staff working for the Church.

The deepening of a sense of responsibility and general growth continued until in November, 1962, the L.M.S. Board handed over complete authority for the life and working of the Church in Papua to a now independent indigenous Church called the "Papua Ekalesia" which had as its governing body a Church Assembly composed of a majority of Papuan delegates. Thus independence has come to the church before political independence has come to the land. The church continued in its roll of being in the forefront of responsible progress in the land of Papua.

It was during 1962 that the Presbyterian Church in New Zealand felt called to participate in the life and work of the Papuan Ekalesia. Initially two ordained Ministers, a teacher and a nurse were to be appointed. However, the Church Assembly of the developing church, recognising its need for trained leadership and further financial assistance from overseas has asked both the Overseas Missions Committee of the Presbyterian Church and the London Missionary Society Board for further assistance and it prays that this assistance will not be denied it as it seeks to present Christ in all His fulness to the people of Papua.

A QUICK LOOK AT THE CHURCH COUNCIL AREAS AND INSTITUTIONS OF THE PAPUA EKALESIA

It is not possible to do more than briefly outline the work of each Church Council and Institution but this brief account will give some idea of the variety, scope and challenge facing the new Church in Papua. For convenience sake the survey is in geographical rather than any other order.

CHURCH COUNCILS

1. DARU.

This covers the area between the West Irian border, the Fly River and Torres Strait. It is more than 200 miles long and up to 100 miles wide. In the old days this was the hunting ground of the dreaded Tugeri warriors who came across from West New Guinea on headhunting raids which greatly reduced the population. In this area the Christian Gospel was first preached by South Sea pastors but progress was very slow until Chalmers established a headquarters on Daru Island just before he was killed. The work in the eastern end of this area is now well established. There is need for evangelism among the second and third generation Christians who are now sophisticated people living on Daru Island, in close association with a growing European population.

In post war years a new evangelistic outreach has been established at Rouku near the border of West Irian. Young pastors from the Port Moresby district have laboured amongst primitive nomadic people who wander back and forth through this border region. The Church Assembly has recently appointed a pastor from the Cook Islands to this Morehead River area and has placed it under the control of the newly established Papuan Ekalesia Mission.

2. DELTA.

This Church Council has been formed by combining two former districts of the London Missionary Society, Aird Hills and Urika. This is the land of the mud swamps. It seems that the environment of mud and swamps has had its influence on the character of the people living there. They find it very difficult to rise above the mud. This is perhaps the most backward area and yet the area where the gospel has been preached for more than 60 years. The Aird Hill side of the district was established by Ben Butcher, who arrived shortly after James Chalmers was killed. He established a station on Aird Hills, the only land above high water mark in the area. At the other end of the Delta, Holmes, a colleague of James Chalmers, built a station amongst the twisting waterways at Urika. Through the years, shortage of staff, changes of staff and the consequent irregular supervision have handicapped development in this area. The number of communicants in the area is still very small and there is little visible result of the years of labour and sacrifice. However, of recent years, several young men have come forward for training for the Ministry and the enthusiasm and devotion of the young missionaries now working there has developed an evangelistic outreach up the rivers to the almost untouched people in the foothills and headwaters of the rivers forming the Delta.

3. OROKOLO.

This covers a heavily populated coastal strip extending from the Delta to the large Government station of Kerema. The work in this area is made more difficult by the presence of Seventh Day Adventists and Roman Catholics.

In recent years there have been a large number of students for training, both as teachers and ministers, from this area. The expansion of schools in the area has been helped by the appointment of a European teacher and the establishment of a hospital has greatly aided the evangelistic outreach.

4. MORU.

Extending from Kerema in the West to Cape Possession in the east are many thickly populated villages forming the Moru District. This area along with the Orokolo District has suffered because of the many young men who have left their homes to work in urban areas of Papua—New Guinea, many of them never to return. Because of the enthusiasm and energy of Rev H. A. Brown the eyes of the Moru Christians have been turned inland towards the Kukukuku and Kunimaepa people living in the almost inaccessible mountain ranges which form the border of Papua with New Guinea. A walk of nearly a fortnight through almost uninhabited country brings you to these people. Evangelists have been established in the mountains and the gospel has been preached. In recent years, thanks to the assistance of the Missionary Aviation Fellowship, airdrops of supplies have been made to these people thus avoiding the long tedious carrying which was so essential previously. The Church Assembly has placed this area under the care of the Papua Ekalesia Mission, thus making it the responsibility of the whole Church rather than one section of it.

5. DELENA.

This is one of the smallest districts but nevertheless very important because in this area, as in no other, the members and workers of the church are faced with direct opposition, and, in many cases, hostility by the Roman Catholic Church. The headquarters of the Roman Catholic Mission has been established on Yule Island in the centre of the Delena District, only two or three miles from our own head station of Delena.

6. PORT MORESBY.

This embraces the area from Manumanu, 30 miles west of Port Moresby, to Gaile, 30 miles east and then inland for as much as 50 miles to the Owen Stanley Ranges. It is the largest and most advanced of the districts and for many years has been supporting the work of the church throughout Papua with money and pastors. The large villages around Port Moresby itself have now become completely urbanised which has created further problems for those who seek to preach the gospel, for European materialism and indifference to religion have been caught by many of the people. The village of Hanuabada, the biggest, is growing rapidly, with the increased health services. More than 50 per cent. of the population are under 18 years of age.

7. KOKE.

This work was begun in 1957 to cater for the growing population in the urban area in Port Moresby, made up of Papuans, who had come from outside villages to work or study in Port Moresby. These people found it difficult to be assimilated with the local Motuan people. They

had housing difficulties. They found it difficult to adjust to the new way of life, money economy, regular working hours and so on. It was felt therefore, that if they could have a spiritual home where they could meet socially and for worship they would be able the better to settle into their new surroundings. Since 1957 the work has grown very rapidly and has been established in other urban centres in New Guinea, e.g. Rabaul, Lae, Madang, Goroka.

8. SAROA.

This is the only district which has its head station established inland. Apart from a few coastal villages all are in the foothills or the Owen Stanley Ranges. It takes weeks of continuous walking for the district minister to visit these people. The borders of the district are still being pushed further and further out as more people hear of the gospel and ask for a pastor to be established in their villages. A sub-station has been established at Dagona on the Kemp-Welch River to give schooling to children from the inland villages and it is hoped that before long another sub-station will be established further inland.

9. HULA.

The early work in this district was marred by the frightful massacre of some of the finest of the South Sea pastors. Ten of them were murdered at Kalo in 1881 for no other reason apparently than that the people of Kalo wished to show themselves superior to those of a neighbouring village who had a short time previously killed some foreigners. In 1885 a station was established at Hula, a marine village on Hood Point. Most of the Hula people are fishermen and the area is very thickly populated. Many of them have left home to work and study in Port Moresby.

10. GAVUONE.

This covers a small area with a large population of what is generally called the Aroma Coast. There has never been a resident European minister in the area and the work has been supervised mainly from Hula, with the result that while the people are intelligent and progressive, the work of the church has not developed as it should have. It is hoped to make the appointment of the first European minister during 1964 which should be the beginning of greater development in the district.

11. MAILU.

The Mailu people are traders who for centuries have sailed their large double canoes east and west, trading in pots and armshells for food and pigs. About 1900 a station was established on Mailu Island by Rev W. J. V. Saville, whose idea was that if he could evangelise the Mailu island people they would be able to take the Gospel with them as they traded. However, this did not work out and after the war the station was moved to Iruna on the mainland so as to give easier access to the Dimuga people who live in the mountains behind the Mailu coast. These people and the coastal Mailu people have been more responsive to the Gospel, but lack of higher education has meant that there is a shortage of trained leaders in the church.

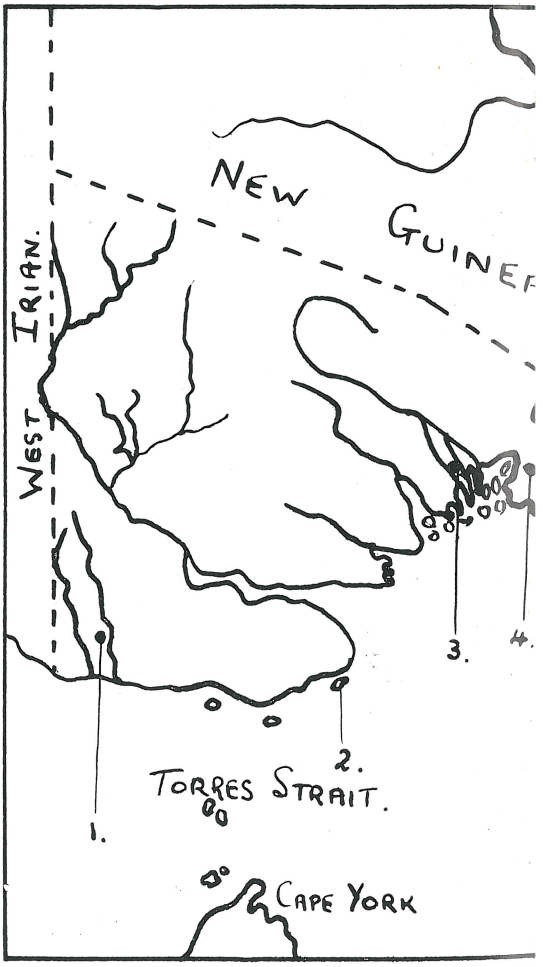
12. FIFE BAY.

Fife Bay is the centre of the Suau people who are scattered in small villages along the rugged coast line of eastern Papua. They are a gentle,

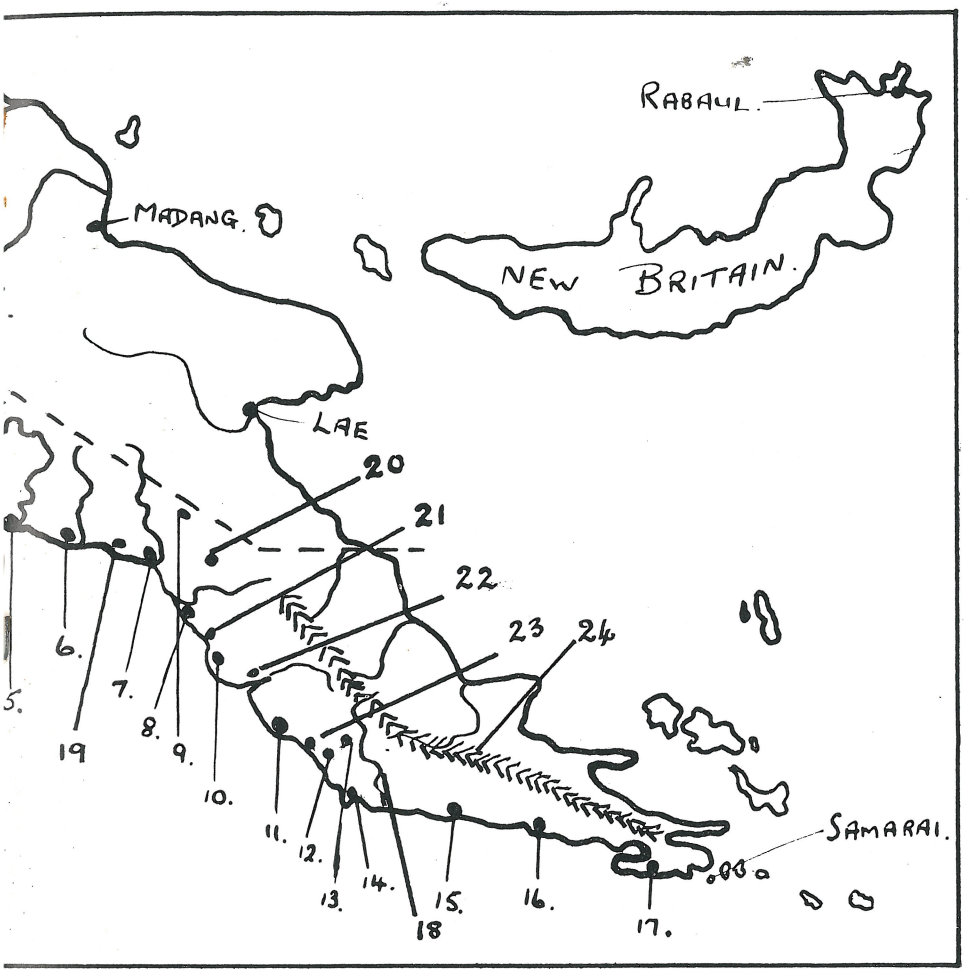
A Church member trained to serve her people.

Eager to learn.

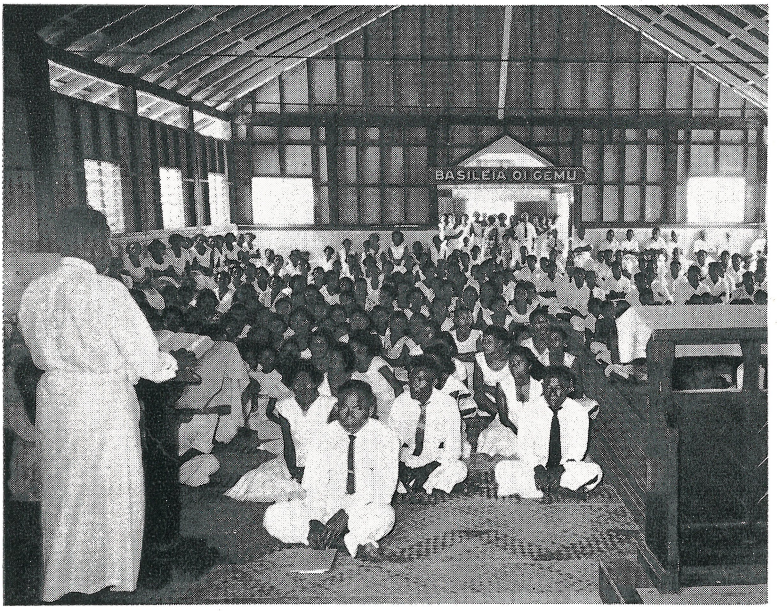
1. Morehead River Extension
2. Daru.
3. Aird Hills
   Veiru – Chalmers College.
4. Kapuna Hospital.
5. Urika.
6. Orokolo Station.
   " Hospital.
7. Koaru High School.
8. Moru.
9. Moru Inland Extension
10. Delena.
11. Port Moresby
    Koke.
    Gemo Hospital.
12. Saroa.
13. Rua toka College.
14. Hula.
15. Gavuone.
16. Mailu
    Iruna Hospital.
17. Fife Bay
    Lawes College.
18 Kemp Welch River.
19 Kerema.



20 Kunimaipa.
21 Cape Possession.



22 Manu Manu. 24 Owen Stanley Range.
23 Gaile.



Church Service — Saroa.

Typical Marine Village.

musical, lovable people who have been very responsive to the gospel. A very high percentage of the population are communicant members of the church. In 1962 the first Papuan District Minister was appointed by the Assembly to this District and reports of renewal amongst the people are very encouraging.

INSTITUTIONS

1. LAWES THEOLOGICAL COLLEGE.

Dr Lawes, as soon as he arrived in Papua, began training Papuans for the Ministry. The College he established was first moved to Vatorata in the Saroa District and then in the 1920's was established at Fife Bay in Eastern Papua and given the name, Lawes College. From a simple beginning of teaching Bible stories in vernacular languages the standard has now been improved until all lectures are given in English and a number of the students are studying for the Diploma of Divinity. There is accommodation for 30 married couples but at present there is a lag in recruitment for the ministry of men of a sufficiently high standard, with the result that the college is only half full.

2. CHALMERS THEOLOGICAL COLLEGE.

This has been established at Veiru, near Aird Hills, in the Delta. With the raising of the standard of Lawes College there was still a large number of young men feeling a call to the ministry but unable to reach the entrance standard of Lawes College. Therefore in recent years a second college was opened to train students, using in the main, vernacular languages for instruction. At present the accommodation has had to be increased at Chalmers College because of the large number of men offering for training. There are over 30 in training.

3. RUATOKA TEACHER TRAINING COLLEGE.

In the past, pastors have also been teachers, but with the increase in the standard of education and demands on the part of the Administration for improved standards, a separate college was established for the training of certificated teachers to staff the schools of the Papuan Church. Some pastors are also receiving this training after completing their theological course. In 1963 a new Teacher Training College was built at Kwikila, a little inland from the Saroa Head Station and there is now accommodation for 60 students, male and female.

4. GEMO ISLAND HOSPITAL.

This was started on an island in Port Moresby Harbour just prior to the Second World War by a Sister who felt that the church should care for T.B. and Leprosy Patients. Since then it has grown to a 300 bed hospital and at present plans are under way to move it from its present site into the hills behind Port Moresby where it will be possible to develop the Leprosy work, giving more facilities for gardening and occupational therapy.

5. KAPUNA HOSPITAL.

This was established in the Delta following the war, as a result of special donations following a visit of the Secretary of the L.M.S. who returned to Australia and spoke of the urgent need for medical care for the people in the Delta. Since then it has become the Headquarters of a dedicated team of a doctor, nurses and orderlies who patrol in dugout

canoes, canoes with outboard motors and boats, through the devious waterways of the Delta. They are not only medical people, for with all their healing they bring the touch of the Great Physician and words of challenge from the Gospel. This is where Dr Calvert works.

6. OROKOLO AND IRUNA HOSPITALS.

Beginning with the medical care offered by the wife of the District Minister at both these places, there have grown up hospitals which, while caring for the sick, have become centres for the training of Papuan nurses in Infant Welfare and Maternity Nursing. These girls are trained to patrol and conduct village clinics and already one of the visible results of their work has been a greatly reduced infant mortality rate.

7. KOARU BOYS' HIGH SCHOOL.

A post-war development has been the establishment of a High School at Koaru in the Moru District for boys wishing to do secondary education. While facilities and staff are not all that the church would like, this school has already a very fine record of young men who have passed from the school into Christian training as ministers, teachers and medical orderlies.

QUESTIONS:

A.

1. What would you do and say if you met a group of Papuans who had never seen a European before?
2. Find out all you can about the Missionary Aviation Fellowship, and the Christian Radio Missionary Fellowship and discuss how they assist other missions in Papua and New Guinea.
3. Can you suggest any reason why young men with higher education are not answering the call for service in the church in Papua? Is there any comparison in New Zealand?
4. What do you think the Church in New Zealand can contribute to the church in Papua? In what way can the Church in Papua help the church in New Zealand?

B.

1. Why was it thought wise to use men from other Pacific Islands for Christian work in Papua?
2. Make a list of the different kinds of Christian work and workers engaged in Christian work, in Papua.
3. Why have missionaries started schools and hospitals in Papua?

STUDY No. II

The Story of Kila Pat

In this study we are going to think about a Papuan boy who was born into a pastor's home and later became a pastor himself. Sons and daughters of the manse are not always so inclined!

THE YOUNG FAMILY

Kila was born in 1919. At this time his father, Pat Kila, was a student at the Hula Head-station preparing for the Lawes College entrance examinations. Kila was their first child. As is the custom in Papua, Kila took his father's Christian name "Pat" as his second or surname. This can become very complicated. Kila's name is Kila Pat and his father's name is Pat Kila! This is what happens if you name a child after his grandfather. "Kila" means "speak" or "word".

Having passed his entrance examinations, Pat with his wife Dorothy and little Kila, set off by coastal boat for Lawes Theological College in Fife Bay. This lovely bay is near to the south-eastern tip of Papua. The hills surrounding the bay are covered with lush green tropical vegetation. Pastors have been trained at Lawes College for 40 years.

A FEAST

On Kila's first birthday Pat and his wife Dorothy prepared a feast to celebrate the occasion. They invited 50 people to share in the good things. Chicken, fish, pork, wallaby, sweet potato, yams, bananas, taro, sago, and sugar cane were served on banana and woven coconut leaves. The people sat on the ground cross-legged taking food in their hands from any bowl as they wanted it. Occasionally somebody leant forward to dip his food into the coconut oil in the bottom of the nearest bowl. This oil is made by boiling coconut for three to four hours. After the people had eaten some of the food they shared the rest and later took it to their homes.

SINGING

All social occasions in Papua are a time for singing. The people express their joys and sorrows in song. They worship God in their hymns and sing Bible stories in their "Peroveta Anedia" or Prophet Songs. Women sing in hard nasal tones which sometimes drown the singing of the men. At Kila's first birthday feast the people sang songs rejoicing that the child had successfully survived the first difficult year of life. Children who reached their first birthday were expected to live.

A DEATH

When Kila was two his baby brother died. Several men outside the family worked together to make a coffin, while others dug the grave. Relatives gave money to pay the workers. This was the first death at Lawes College and so a burial place had to be chosen. While the men were working the women prepared food for a small feast for the workers.

Later they had a bigger second feast of chicken, fish, pork, sweet potato, yams, bananas, sugar cane, wallaby, and taro. This was in honour of the baby who had died.

Kila's little brother was born into a Christian family and so during this time of sorrow and loss they were not alone. They were free from the fears which haunt the minds of their neighbours, and secure in the knowledge that their baby boy was in their Heavenly Father's care.

After a solemn service of worship and committal at the grave-side friends and relatives returned to their homes.

DEATH IN A NON-CHRISTIAN HOME

When death strikes in a non-Christian home in Papua fear stifles sorrow. Relatives of the dead person fear that the spirit of the dead person will hurt them. They seek to pacify it in many ways. In the Hula district relatives mourn at the grave side for hours and sometimes days to win the good will of their departed loved one. If they return quickly from the grave then other people in the village say that they did not love the person who has died. They fear that the angered spirit will retaliate.

Years ago the people used to build a coffin sized room on top of stilts six feet high. They placed the body in the little house and then lit a fire underneath it to smoke the body dry.

Often relatives brought gifts and placed them together. These things could be taken by the village people. If the person died at sea then the gifts were cast into the sea. Neighbours who were quick enough could retrieve the booty.

Men covered their bodies from head to foot with dirt as a sign of mourning and women wore long grass skirts to their ankles. These customs were all practised between the little feast prepared for the grave diggers and coffin makers and the big feast given in honour of the dead person.

PASTOR PAT KILA'S FIRST VILLAGE

After three years at Lawes College Pat and Dorothy were appointed to Hula. Pat was expected to teach in the school from Monday to Thursday and attend to his pastoral duties as well. Dorothy helped in the school teaching the preparatory class. Each day four-year-old Kila went to school with his mother. He learnt to count and do little sums and to read in the Hula language. Later, in the higher classes, Kila studied English as well.

BABIES, BABIES, BABIES

Babies played a big part in Kila's youth. Every two years another one arrived into the Pat household and so from the time he was four Kila was expected to care for young brothers and sisters. Often he walked about or played carrying a baby on his back. When the babies were very small they slept in a string bag hung from a piece of rope tied to the ceiling. Dorothy carried her babies in the string bag, hanging it from her forehead and down her back.

DISCIPLINE IN THE HOME

Papuan parents rarely hit or discipline their children. When Kila refused to help his mother by carrying the wood then she would say, "He doesn't want to". That was an acceptable reason for not doing it. The first

emotion Kila remembers is fear. Often when he cried or disobeyed his parents they would point into the air and say "Look out that spirit will hit you!" Kila was immediately afraid and obedient. Even Christian parents use these threats over their children. They are effective but harmful. When a missionary walks into a village and one or two small children run away terrified then he knows that the mother has been saying, "If you do that Taubada (European) will get you!" Spirits and missionaries seem to be equally effective weapons in the disciplining of young Papuans.

HOUSES ON STILTS

Many of the houses in Kila's village were built on stilts over the sea. Children often learnt to swim before they walked and could handle a canoe at three. Mothers watched their crawling babies carefully because they could so easily fall from the house into the sea below. Their cries would not be heard above the noise of the sea splashing against the stilts on which the houses were built.

COURTSHIP, MARRIAGE AND BRIDE PRICE

As Kila grew up he began to notice the girls in the village. Kila chose the girl he would like to marry and then went to his parents to seek their co-operation. If they had been happy about his choice then they would have gone to her parents to consult them. Pat and Dorothy had other ideas. They had already chosen a wife for Kila, and so he accepted their decision.

The night before the wedding Kila and Maki signed the marriage register and then the next morning they were married in the village church by the Rev Suzanne Rankin. (Mrs Rankin is a Welsh missionary working within the Papua Ekalesia. For 30 years she and her late husband did faithful and effective missionary work in the Saroa district where the Rev and Mrs Scarlet are now stationed.

It is not easy to get the wife you want in Papua. The parents on both sides must agree, not to mention the lady herself—though the latter seems to be the least important. Just a few years ago there was great excitement in the Hula village. A young girl who did not wish to marry the boy of her parents choice ran away. She was chased with knives and forced to marry him. Today they have several children and are a very happy family. The girl has accepted the inevitable, as Papuans so often have to do in every branch of life, and she is content.

As more and more young men and women receive higher education they are increasingly claiming the right to marry the person of their own choice. Old and new ways exist side by side.

After the parents on both sides have agreed to the marriage of their children discussions on bride price begin. When Kila and Maki were married all Kila's relatives contributed towards the bride price remembering that in the future they would call on Kila's assistance in a similar situation. Kila and Maki were married in 1938. The bride price was 20 pigs, 50 armshells, 1 cow, and £70. When Kila's sons marry they will have to pay £200-£400. At Hanuabada, a sophisticated village in Port Moresby, bride prices go up to £1,000.

KILA HEARD THE CALL OF GOD

Kila gave his life to Jesus Christ when he was 16 years old. Later, after his marriage at the age of 19, he felt a desire to serve God and to help other people. Kila wanted to influence people towards the Christian

way of life, to lead them to Jesus, and to explain the teachings of the Bible to them. He was looking for some sphere in which he could do something worthwhile for God. Gradually he realised that this for him was a call to full time service in his church as a Pastor. Two years after their marriage Kila and Maki went to Lawes College to prepare for this work.

LAWES COLLEGE

Lawes Theological College provides training for men who wish to train for the ministry within the Papua Ekalesia.

The subjects studied by the men are similar to those studied in any Theological College. The wives have their studies as well. In this respect the mission field is leading the home church as there is no provision for the training of ministers' wives in New Zealand! While she was at Lawes College Maki had lectures and practical work in Bible Knowledge, simple Hygiene, and a variety of handcrafts. Lawes College was a very busy place for her as she also had to take turns with the other women in caring for the 50 children of students living at Fife Bay.

A WAR

In the middle of their time at Lawes College all the students were forced to return to their homes because of the Second World War. Already the fighting had begun across the mountains and Japanese and American aeroplanes were flying overhead. The Rev Maurice Nixon, who was principal of Lawes College at that time, remained at Fife Bay as a minister to the local people and to the soldiers in their time of need. All European women and children were instructed to leave the country.

KILA'S WORK AS A PASTOR

After the war Kila and Maki returned to Lawes College to complete their training. At the end of their course Kila was appointed to be a Pastor in the Gavuone district and then later spent several years in the Mailu district. (Dr and Mrs Thompson will begin work at Iruna in the Mailu district in July 1964. Later Kila returned to the Hula district and was appointed to Kalo village which is seven miles from Hula.

Like his father, Kila had the dual task of being the spiritual leader of the people, and teacher of the children. The London Missionary Society in the past and the Papua Ekalesia today have felt the responsibility for educating the people. If a church is to be strong then it must have educated Christians who can read their Bibles with discernment and lead the people wisely. As well, the church has felt the responsibility of sharing with the people the benefits which education brings.

The price has been high. Many Pastors within the Papuan Ekalesia might well be called teachers. Pastoral duties are crowded out by the increasing demands made by the Department of Education. These demands cannot go unheeded because finance follows in their footsteps. Papuan Christians are generous in their giving to the church but their resources are limited and possessions few. The church cannot afford to support a Pastor in each village but the government will pay for a teacher. Thinking people within the church are still seeking a solution to this problem. We cannot allow our social services to deflect us from our essential task, the preaching of the gospel, and the building up of the church. What is the solution?

KALO VILLAGE

Kalo is a village with a history of bloodshed. (See the study on the history of Papua.) Today Kila Pat is their pastor and they have an attractive church which cost them £1000 and was opened in January 1963. Kila has found that Kalo is a village of contrasts. Some people are Christians while others are still in the grip of animistic fears. Evil spirits and sorcery control the lives of the non-Christians and often undercurrents of these things are seen within the church fellowship.

Kila is a fiery preacher. Like most of the people in the Hula district he is a fluent speaker and can hold his listeners well. A government teacher who attended one of Kila's services recently was most impressed with the sermon despite the fact that he hadn't been able to understand a word that was spoken!

KILA AND MAKI'S CHILDREN

From the time of their marriage, every two to three years a new baby has been born to Kila and Maki. They have nine children now, four daughters and five sons. Baby boys and girls are equally welcome in a Papuan home, though girls bring with them the promise of the burden of a bride price in the future.

THE PASTOR'S TASK

Pastors within the Papua Ekalesia have a complex task in a young church. They need to be well educated yet able to get alongside the bushman. They need to dress respectably and set a high standard in the village, ready to accommodate visiting missionaries or government workers, yet they must do this on a small salary. They must be both teachers and preachers.

Pastors within the Papua Ekalesia have a strategic task in a young church which will be two years old in November 1964. It needs wise leaders who are sensitive to the prompting of the Holy Spirit and able to communicate their faith to others. They need to be men of God, strong in their faith; men who "cannot but speak the things which they have seen and heard."

Our pastors need to be all these things without all the helps that every minister in New Zealand accepts as his natural right. Many pastors have only the New Testament in their own language. We take for granted several versions of the Bible on our shelves, plus an unlimited supply of devotional books, works on theology and so on.

Will you pray for Kila and for all pastors working within the Papua Ekalesia, that they will grow in Christian maturity and lead their church wisely.

QUESTIONS:

A.

1. Kila's first birthday feast was not like a birthday party in New Zealand. Do you think the missionaries should try to teach the people Western customs as well as preaching the gospel? Why?
2. Do you think missionaries need to learn about the customs of the people? Should they try to adopt the etiquette of the people to whom they go or is it better to teach the people Western ways? Would you sit cross-legged and eat yams with your fingers if you were a missionary in Papua?
3. Many Papuan Christians are still afraid of spirits in times of stress. Some people in New Zealand throw horseshoes over their left shoulder, or wait for seven years bad luck when they break a mirror. Discuss this. Are superstitions consistent with the Christian faith? Why?
4. Do you think it is important that a Pastor or a Minister should be called by God to his work? If a man is a good public speaker is that a good reason for training for the ministry? Why?
5. What responsibility has the Papua Ekalesia towards the people? Is it necessary to provide social services such as schools and hospitals as well as to build up the church? Why?
6. What would you do if God asked you to come to Papua as a missionary?

B.

1. What do you think of the way in which Papuans get their children to do what they are told?
2. Why must members of the Papuan Church be educated?
3. What are the difficulties of Papuan pastors?

STUDY No. III

District Work

WHAT IS A DISTRICT?

Perhaps a better title for this study would be "District Work in the Saroa District." Every district is different. Port Moresby has a huge urbanised population and its related problems. The Delta has windy waterways and backward people. Fife Bay has its numerous small villages. Even within the Saroa district it is impossible to generalise. We have some villages which now have very good road connection to Port Moresby, and these villagers are becoming very sophisticated. There are other villages still very isolated. It takes me a week to walk to these. There, some of the children stare at the Taubada (European) and others rush off howling into the bush!

Into this district of approximately 18,000 people living in about 100 villages varying from five to 100 houses, I have been placed as the District Minister. We have about 50 Papuan Pastors and teachers. At present we also have two Samoan Pastors, but it is unlikely that both of these will be replaced when they return in 1964 to Samoa.

Well, you may say, you're a bishop! Not quite. In some ways the work is like that of a bishop, but there are some important differences. For one thing, a District Minister never ordains men to the ministry. This is done by the Assembly, and not by the district. Further, the District Minister is to guide his staff, not to rule over them. He has to make quick decisions, but policy matters are decided by the District Church Council. Ministerial changes within the district are made by the District Church Council's Executive in consultation with the District Minister. The District Church Council is quite free to criticise the District Minister, and the District Minister is often humiliated as criticism is levelled at the District Minister in the Church Council.

STATION LIFE

Keeping buildings under repair, servicing and repairing the vehicle, all take a lot of the District Minister's time. The District Minister often feels that he is just a secretary. Each Pastor and each Church has an account and they are to be kept up to date. Goods are ordered for the store and sold to the Pastors at a reasonable rate. Letters have to be written to those requesting for information, school returns to be filled in and school materials ordered. Land has to be applied for for new villages and many duties connected with daily living have to be carried out. A large secondary school nearby needs religious instruction, and this is conducted with other Mission staff.

Yet there is a real work to be done at the station. About 12 boys and four girls board in the station so they can go to the Government school. Our schools take the lower grades, the Government takes Standard 3 and over, so these children are with us for further education. They are also brought up in a Christian atmosphere, taught by word and example how to live the Christian life. A number of these children later become our church leaders and leaders in Papua.

Students for the ministry are required to do a year's probation in

the Station before going to College for Pastoral training. They are taught general subjects, given some Bible teaching and do Bible Studies. Their wives are taught washing, sewing, hygiene and other useful subjects.

This is the responsibility of the District Minister and he may be lucky to have a teacher to help him and his wife in this.

An important time of the life on the station is meeting time. Twice a year all staff members come to collect their pay, (about £30 a half year) and to talk over various problems. Once a year we have our Church Council meetings, and this is a very busy time. For one day we get away for a retreat in some nearby village. We have a quiet time of prayer and Bible Study, when we wait on God for fresh strength for the next half year. If we have time and the staff, we also have a refresher course for the teachers, and this means everyone, for every Pastor is a teacher. There is also a busy day in the store when Pastors buy their goods for the next half year. It may be some rice to help with their garden food, or a lamp or kerosene, and nearly always some material for a new frock for Mum and for a new rami (a man's skirt.)

FIELD WORK

Important as the station work is, there is no doubt that the work out in the villages is the most thrilling.

This has two parts. First there is patrolling. This involves visiting every Pastor in his village and seeing something of the work of the Church in that place, For me, it means a lot of walking. Roads and vehicular tracks are confined to the coastal area. After crossing the big Kemp Welch river, it is all walking. And there are some terrific hills! The usual plan is to walk to a village one day and spend the rest of the day with the Pastor and get away early the next morning to walk to the next village. So time spent with the Pastor is regulated by the distance that needs to be covered. One day it may only take two hours to get to the the next village, another seven hours, and one day I spent ten hours just walking!

It is essential that the villages be visited. There are various problems the people have reserved for the District Minister. For example, at one village visited recently, it was found that the two villages the Pastor was caring for were not working together. The children from the next village were chased away by the rather fierce councillor who lived in the village where the Pastor was living. The people said that the Pastor was their pastor because he was living with them, and they were not going to share him with others. Well, we have to talk firmly, and say that if they can't work together, their Pastor will have to be removed from them. They were both small villages. Together they could support a Pastor, apart they were weak.

Not only do the villagers need help, the Pastors also need assistance. Of our 50 Pastors, just over half have had training, and about half of the trained Pastors have had training up to Standard 6 level, the rest below this. Their knowledge of the Scriptures is limited, as is their understanding of some of the great issues of our faith.

On patrol I try to see what the church is doing. Have they an adequate number of deacons? Do they have a preparation class for church membership, and if so, what is being done in this class? What of youth work, Sunday School and Torchbearer groups (similar to B.C. groups). Is an effort being made to bring lapsed Christians back into the Church

Fellowship and to reach out to nearby heathen villages? A number of school things need attention too.

Then we have a service, either late afternoon when the worst of the heat is over, or in the early morning before breakfast. A simple address is given; something related to their work and life.

After the evening meal, we have a period of singing. Here 'prophet' songs are sung, songs which tell the Old Testament stories, New Testament stories, about the Trinity, or just songs of welcome and praise. This is interspersed with periods of discussion and some items of topical interest are given. Being so much out of touch with the news, this is perhaps the only time they hear of astronauts and of attempts being made to reach the moon.

Patrolling may do something for the people and Pastors, it does a lot for the District Minister. It helps him to live, sit, eat, sleep, and walk with his people, and learn of their ways. It helps him with the language, and one just has to pick up the new words and commit them to memory.

The second part of the field work is the conducting of group refresher and instruction courses. Our district is divided into five Synods, and each Synod has a meeting once a year. While all are gathered together, there is a great opportunity to have a specialised course, say, on how we can best reach the untouched villages, or on God's call to the ministry.

We are also trying to get together various other groups of people. For example, Port Moresby district recently had a course for Deacons. Youth workers come together once a year when the youth programme is planned for the new year. We are also holding special camps for boys and girls who go to schools away from home.

Women get together in their Synods for a day's meeting. They play games, act Bible plays, have a service, and have talks or demonstrations on such things as Infant Welfare.

These group meetings take time to plan and prepare, but they are worthwhile.

CONCLUSION

The work in the district is varied, but in it all, the District Minister must be a minister to his people. He must know them and know his district. He must prepare his people for the rapid changes that are coming to Papua. He must teach his people the dangers of some of the new things, for example alcohol. (Recent legislation has made it permissible for Papuans to drink alcohol.) He must give the lead in evangelistic outreach and plan how the kingdom of God may be extended. Jehovah's Witnesses, Roman Catholics and the Seventh Day Adventists are all trying to establish themselves. The District people must know what they themselves believe. The District needs translation work done, and books reprinted, and this all needs years of spade-work on the languages of the District. (We have about six main languages).

The Church in Papua is young, but it is Christ's church. Against the weakness of man stands the strength of Christ. His resurrection power is still working in the lives of men. Many are being turned from darkness to light. Christ who loves His Church and gave Himself for it, will guard and watch over His Church. "The gates of hell shall not prevail against it."

QUESTIONS:

A.

1. Why is patrolling necessary?

2. If the Church in Papua belongs to Christ, why is there need for missionaries?

3. All Pastors are also teachers. Do you think it a good thing for ministers to be teachers too? How would it work in New Zealand?

4. Papuans find it very hard to get away from the village concept. This makes it very difficult to establish a church in which each village and each district helps the other. Suggest some ways this can be overcome without breaking down the social solidarity of the village.

B.

1. Why does the District Missionary often feel that he is a secretary? Should he have to be a secretary?

2. What different kinds of work are carried on at the district station?

3. What does a missionary in Papua do when on patrol? Why does he do this work?

For Leaders and Senior B.C. members the following book is recommended: Mission in Crisis, by Eric S. Fife and Arthur F. Glasser, I.V.F. (Price about 12s. 3d.)

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